الأُصولُ السِّتَّة

The Six Fundamentals

By Muhammad Ibn ‘Abd al-Wahhab

ابوذر

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In this treatise, Shaykh al-Islam Muhammad Ibn ‘Abd al-Wahhab (rahimahullah) outlines six principles/foundations which clarify the mistakes of many deviant groups. We ask Allah to make this of benefit!

[1] - Sincerity to Allah
[2] - Unity upon the truth
[3] - Obedience to legitimate **Muslim** rulers
[4] - Knowing who the real scholars are
[5] - Recognizing the true Awliya of Allah
[6] - Everyone should refute doubts according to their ability

[note]: It is highly recommended that you learn this matn (text) either from an in-person teacher or from an explanation (from a trusted scholar). This PDF was made with the intention of memorization, along with understanding what is being memorized.

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بسم اللّه الرحمن الرحيم

مِنْ أَعجَبِ العُجابِ، وأَكْبَرِ الآياتِ الدالَّةِ عَلى قُدْرَةِ الْمَلِكِ الْغَلَّابِ: سِتّةُ أُصولٍ بَيَّنَها اللّهُ تعالى بَياناً وَاضِحًا لِلعَوامِّ فَوقَ ما يَظُنُّ الظانُّون، ثمَّ بَعدَ هَذا غَلِطَ فيها كَثيرٌ مِن أَذكِياءِ الْعَالَمِ، وَعُقَلاءِ بَني آدَمَ؛ إِلا أَقَلَّ الْقَلِيلِ.

From the most unique and greatest signs which indicate the Absolute Power of the All-Prevalent King, are six foundations which Allah, the Almighty, has clearly explained for the common person to understand. Even after this has been clarified, many of the world's intellectuals as well as the brilliants from the children of Adam have erred in these matters; except for a few.

الأَصْلُ الأَوَّلُ: إخْلاصُ الدِّينِ للّهِ تَعالى وَحدَهُ لا شَريكَ لَهُ، وَبَيانُ ضِدِّهِ الَّذي هُو الشِّركُ بِاللّه، وكَوْنُ أَكْثَرِ الْقُرآنِ فِي لِبَيانِ هَذا الأَصلِ مِنْ وُجوهٍ شَتَّى بِكَلامٍ يَفْهَمُهُ أَبْلَدُ العَامَّةِ، ثمَّ لَمَّا صارَ عَلى أَكْثَرِ الأُمَّةِ مَا صارَ؛ أَظْهَرَ لَهُمُ الشَّيْطانُ الإخْلاصَ في صُورَةِ تَنَقُّصِ الصَّالِحينَ والتَّقْصيرِ حُقوقِهِمْ، وَأَظْهَرَ لَهُمُ الشِّرْكَ بِاللّهِ في صُورَةِ مَحِبَّةِ الصَّالحينَ وَاتِّباعِهِمْ.

The First Foundation: To be sincere in religion to Allah (the Exalted) alone without partner, along with it's opposite which is associating partners with Allah (shirk). The majority of the Qur'an clarifies this foundation from variety of different angles, with words clear enough for even the most unintelligent common person would understand. Then when this Ummah was affected with that which has affected many other nations, Shaytan potrayed sincerity as degrading the righteous and not giving them their rights, and he portrayed shirk in Allah as loving the righteous and following them.

الأَصْلُ الثَّاني: أَمَرَ اللّهُ بِالاجْتِماعِ في الدِّين، وَنَهَ عَن التَّفَرُّقِ فيهِ؛ فَبَيَّنَ اللّهُ هَذا بَيانًا شافِيًا تَفْهَمُهُ الْعَوامُّ، وَنَهانا أَنْ نَكونَ كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا قَبْلَنا فَهَلَكُوا، وَذَكَرَ أَنَّهُ أَمَرَ المُسْلِمينَ بِالاجْتِماعِ في الدِّين، وَنَهاهُمْ عَن التَّفَرُّقِ فيهِ، وَيَزِيدُهُ وُضُوحًا ما وَرَدَتْ بِهِ السُّنَّةُ مِنَ الْعَجَبِ الْعُجابِ في ذَلِكَ، ثُمَّ صارَ الأَمْرُ إلى الافْتِراقِ في أُصولِ الدِّينِ وَفُروعِهِ هُوَ العِلْمَ وَالفِقْهَ في الدِّينِ، وَصار الاجْتِماعُ في الدِّينِ؛ لا يَقولُهُ إلا زِنْديقٌ أَوْ مَجْنونٌ!

The Second Foundation: Allah has commanded that there be unity in the religion, and He forbade that there be division therein. Allah explained this in a way that even the common people would clearly understand; forbidding us to be like those who were divided & in disagreement before us, and as a result were destroyed.

Additionally, Allah mentioned that He commanded the Muslims with unity in their religion and forbade division - this is clarified even more so by the outstanding narrations in the Sunnah. (Unfortunately), as the situation was reversed so much, that division and disagreement in the fundamental & subsidiary matters of the religion are seen as knowledge and understanding in the religion, and no one brought up this obligation except that he was seen as a zindiq (heretic) or majnun (insane).

الأَصْلُ الثَّالثُ: أَنَّ مِنْ تَمامِ الاجْتِماعِ السَّمْعَ وَالطَّاعَةَ لَمنْ تَأَمَّرَ عَلَيْنا - وَلَوْ كانَ عَبْدًا حَبَشِيًّا -؛ فَبَيَّنَ اللّهُ هَذا بَيانًا شافِيًا كافِيًا بِوُجُوهٍ مِنْ أَنْواعِ الْبَيَانِ شَرْعًا وَقَدرًا، ثُمَّ صارَ هَذا الأَصْلُ لايُعْرَفُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ، فَكَيْفَ الْعَمَلُ بِهِ؟!

The Third Foundation: That the obligation of unity is fulfilled with hearing & obeying the leader that has been appointed for us, even if he was a Abyssinian slave. Allah explained this clearly and adequately in many ways, both in terms of Shar' (Islamic laws in the Qur'an & Sunnah) and by way of divine decree (qadr). As time went on, this foundation became unknown to many of those who claim to have knowledge. So, how should it be acted upon?

[note]: The appointed leader has to be **Muslim**, it cannot be an **apostate**

الأَصْلُ الرَّابعُ: بَيانُ الْعِلْمِ وَالْعُلَماءِ، وَالفِقْهِ وَالْفُقَهاءِ، وَبَيانُ مَنْ تَشَبَّهَ بِهِمْ وَلَيْسَ مِنْهُمْ، وَقَدْ بَيَّنَ اللّهُ تَعالى هَذا الأَصْلَ في أَوَّلِ سُورَةِ الْبَقَرَةِ مِنْ قَوْلِهِ تَعالى: ﴿ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَوۡفُواْ بِعَهۡدِيٓ أُوفِ بِعَهۡدِكُمۡ وَإِيَّٰيَ فَٱرۡهَبُونِ ﴾، إلى قَوْلِهِ: ﴿ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ ﴾

The Fourth Foundation: The clarification of what knowledge is and who the scholars are, to know what fiqh is and who the fuqaha are, and a clarification about those who pretend to be scholars, but aren't. Allah (ta'ala) has explained this foundation in the beginning of Surah al-Baqarah in His words: "**O children of Israel! Remember My favors upon you. Fulfill your covenant and I will fulfill Mine, and stand in awe of Me [alone].**" up until His words: "**O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds [i.e., peoples].**" (al-Baqarah (2): 40-74) [continued]

وَيَزِيدُهُ وُضُوحًا ما صَرَّحَتْ بِهِ السُنَّةُ في هَذا الْكَلامِ الْكثيرِ الْبَيِّنِ الْواضِحِ للْعاميِّ الْبَليدِ، ثُمَّ صارَ هَذا أَغْرَبَ الأَشْياءِ، وَصارَ الْعِلْمِ والْفِقْهُ هُوَ الْبِدَعُ والضَّلالاتُ، وَخِيارُ ما عِنْدَهُمْ لَبْسُ الْحَقِّ بِالْباطِلِ، وَصارَ الْعِلْمُ الَّذِي فَرَضُ اللّهُ تَعالى عَلى الخَلْقِ وِمَدَحَهُ لا يَتَفَوَّهُ بِهِ إِلا زِنْدِيقٌ أَوْ مَجْنونٌ, وَصارَ مَنْ أَنْكَرَهُ وَعادَاهُ وَصَنَّفَ في التَّحْذيرِ مِنْهُ والنَّهْيِ عَنْهُ؛ هُوَ الْفَقيهَ الْعالِمَ.

And this foundation is clarified even more by the narrations in the Sunnah, so the most unintelligent commoner would understand it. Then, after awhile, this became a very strange thing (knowing this foundation), Islamic knowledge and fiqh (jurisprudence) were seen as innovations and misguidance. The best of what they had was truth mixed with falsehood, no one spoke about the knowledge which Allah praised and made obligatory on His creation - except he who was seen as a zindiq or insane. Furthermore, those who criticized, hated, and wrote warnings against this knowledge were seen as a faqih (jurist) and an ‘Alim (scholar).

الأَصْلُ الْخامِسُ: بِيانُ اللّهِ سُبْحانَهُ لأَوْلِياءِ اللّهِ، وَتَفْرِيقُهُ بَيْنَهُمْ وَبيْنَ الْمُتَشَبِّهِينَ بِهِمْ مِنْ أَعْداءِ اللّهِ الْمُنافِقِينَ والْفُجَّارِ، وَكْفي في هَذا: آيَةٌ في سُورَةِ آلِ عِمْرانَ؛ وَهِيَ قَوْلُهُ تَعَالى: ﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ ﴾، وَآيَةٌ في سورَةِ المائِدَةِ؛ وَهِيَ قَوْلُهُ تَعَالى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ ﴾

The Fifth Foundation: Allah's (subhanahu) clarification of who His Awliya' (friends) are, how He differentiates between them, and the munafiqin (hypocrites), fujjar (sinners), and others from the enemies of Allah attempt to resemble them. An Ayah in Surah Aal 'Imran is sufficient to clarify this matter, and it His (ta'ala) saying: "**Say, [O Muhammad] 'If you [sincerely] love Allah, then follow me; Allah will love you..**'" (3:31), and another Ayah in Surah al-Ma'idah, and that is His (ta'ala) statement: "**O believers! Whoever among you abandons their faith, Allah will replace them with others who love Him and are loved by Him**" (5:54).

وَآيَةٌ في يُونُسَ؛ وَهِيَ قَوْلُهُ تَعالى: ﴿ أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴾ ثُمَّ صارَ الأَمْرُ عِنْدَ أَكْثَرِ مَنْ يَدَّعي الْعِلْمَ، وأَنَّهُ مِنْ هُداةِ الخَلْقِ وَحُفَّاظِ الشَّرْعِ إِلى:

And, another Ayah in Surah Yunus, and it is the saying of Allah (ta'ala): "**There will certainly be no fear for the close servants of Allah, nor will they grieve.**" (10:62). Then the situation changed, so much so that many claimed to have knowledge, that they were guides for the creation, and protectors of the Shar' - (they claimed) that:

[continued]

أَنَّ الأَوْلِياءَ لا بُدَّ فِيهِمْ مِنْ تَرْكِ اتِّباعِ الرُّسُلِ، وَمَنْ تَبِعَهُمْ فَلِيْسَ مِنْهُمْ! وَلا بُدَّ مِنْ تَرْكِ الْجِهادِ، فَمَنْ جاهَدَ فَلَيْسَ مِنْهُمْ! وَلا بُدَّ مِنْ تَرْكِ الإِيمانِ والتَّقْوَى، فَمَنْ تَعَهَّدَ بِالإِيمانِ وَالتَّقْوى فَلَيْسَ مِنْهُمْ! يا ربَّنا! نَسْأَلُكَ الْعَفْوَ والْعافِيَةَ؛ إِنَّكَ سَميعُ الدُّعاءِ

(...) that it was necessary for the Awliya to leave following the Messengers, and whoever follows the messengers isn't from them! And that it is necessary to leave Jihad, and whoever makes Jihad isn't from them (the Awliya)! And that it is necessary to leave Iman & taqwa, and whoever adheres to Iman & taqwa is not from them! Our Lord! We ask you for forgiveness and wellness, indeed You hear all Du'a!

الأَصْلُ السَّادِسُ: ردُّ الشُّبْهَةِ الَّتِي وَضَعَها الشَّيْطانُ في تَرْكِ الْقُرْآنِ وَالسُّنَّةِ، وَاتِّباعِ الآراءِ وَالأَهْواءِ الْمُتَفَرِّقَةِ الْمُختَلِفَةِ؛ وَهِيَ: أَنَّ الْقُرْآنَ والسُّنَّةَ لا يَعْرِفُهُما إِلا الْمُجْتَهِدُ الْمُطْلَقُ، وَهُوَ الْمَوْصُوف بِكَذا وَكَذا - أَوْ صافًا لَعَلَّها لا تُوجَدُ تَامَّةً في أَبي بَكْرٍ وَعُمَرَ! -، فَإِنْ لَمْ يَكُونِ الإِنْسانُ كَذَلِكَ؛ فَلْيُعْرِضُ عَنْهُما فَرْضًا حتمًا ـ لا شَكَّ وَلا إِشْكالَ فِيهِ! -، وَمَنْ طَلَبَ الْهُدَى مِنْهُما؛ فَهُوَ: إِمّا زِنْديقٌ، وَإِمَّا مَجْنونٌ - لأَجْلِ صُعُوبَةِ فَهْمِهِما!

The Sixth Foundation: A refutation of the doubt fabricated by Shaytan in order to encourage leaving the Qur'an and Sunnah, justifying following differing opinions and desires. **And the doubt is:** that only a mujtahid mutlaq (an extremely knowledge jurist in all sciences) has the ability to understand the Qur'an & Sunnah, and to whom they give attributes that Abu Bakr and Umar may have not completed had! And so, if a person doesn't have these qualities (i.e. isn't a mujtahid), then he should turn away from them (Qur'an & Sunnah) by certain obligation, with no doubt or difficulty. And whoever sought guidance from them, then he is a zindiq or insane due to the difficultly in understanding them.

فَسُبْحانَ اللّهِ وَبِحَمْدِهِ! كَم بَيَّنَ اللّهُ سُبْحانَهُ - شَرْعًا وَقَدَرًا، خَلْقًا وَأَمْرًا - في رَدِّ هَذِهِ الشّبْهَةِ المَلْعُونَةِ مِنْ وُجوهٍ شَتَّى بَلَغَتْ إِلى حَدَّ الضَّرُورِيَّاتِ الْعَامَّةِ،

SubhanAllah wa bihamdi! How much has Allah explained, both legislatively (in the shar'), by the Qadr (divine decree), and both in the Creation and in His command - in refuting this cursed doubt, from a variety of different angles that have become general necessities (in knowledge).

وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعلَمُونَ: ﴿ إِنَّا جَعَلْنَا فِىٓ أَعْنَـٰقِهِمْ أَغْلَـٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ۞ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَـٰهُمْ فَهُمْ لَا يُبْصِرُونَ ۞ وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۞ إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَـٰنَ بِٱلْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴾

But most of mankind do not know: "**[It is as if] We have put shackles around their necks up to their chins, so their heads are forced up, and have placed a barrier before them and a barrier behind them and covered them [all] up, so they fail to see [the truth]. It is the same whether you warn them or not—they will never believe. You can only warn those who follow the Reminder and are in awe of the Most Compassionate without seeing Him. So give them good news of forgiveness and an honorable reward.**" (36:8-11)

آخِرُهُ وَالْحَمْدُ للّهِ ربِّ الْعالَمينَ، وَصَلَّى اللّهُ عَلى سَيِّدِنا مُحَمَّدٍ، وَ عَلى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْليمًا كَثيرًا إِلى يَوْمِ الدِّين.

With that, we conclude it (the treatise), and all praise is for Allah the Lord of all existence, and may abundant peace and blessings be on our master Muhammad, his family, and companions until the day of judgement

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